

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*

1. *Eqtaraba'te*[1] (*festinately-approached*) [w] The Hour [w] and split/halved the moon[x2].	ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾
2. And *en* (*if*) see they[z] an *Aya'tan*[w] (*miracle*) they[z] shun and say they[z]: a magic continuer[3].	وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
3. And denied they[z] and *ettaba'ao* (*closely-followed they*[z]) their *ahwa*[4] (*tendentious likings*); and every matter (*has*) a *mustagarron*[5] (*long-term-abode/ultimate realization*).	وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾
4. And *laqad* (*verily, already and affirmatively*) came (*to*) them of the *anba'e*[w6] (*significant-and-availing-news*) [w] what (*is*) in it[x] *muzdajaron* (*deterrent/determent*).	وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾
5. An ultimate [w] *hekmaton*[w7] (*wisdom*) [w8] so not enrich[9] the *notho're* (*iterative warners/warnings*).	حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾
6. So let [*you*[s]] divert *a'n* (*off*) them; day summons the summoner to a thing *nukkor*[10] (*hardest: demur/most tortuous affecting its subjects*).	فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾
7. *Khushsha'an*[11] (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/discernments*); they[z] emerge (*resurrect*) from the *ajda'the* (*tombs*) as if they (*were*) locusts-scatterers-/scattering.	خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
8. *Muhtteena* (*they that hasten with gaze and extended necks*) to the summoner; say the unbelievers, this day (*is*) arduous.	مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾

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[1] The word "إقترب" is *more particular* than "قرب" as "إقترب" = "المبالغة في القرب," i.e. indicative of a *superlative* of the *approach*! See التاج! So for such a *superlative* of the *approach/nighing*! So, "*festinately*" is used to qualify the *approach* in order to *intensify* it! And the "w" superscript is for the *feminine* "ت!"

[2] According to various *Hadeeths*, see various تفاسير, such as القرطبي, the splitting of the moon during Mohammad' (SAWS) time was in two *parts*, some say two *halves*, i.e. "شقين" as stated in Ibn *Katheeer's Tafseer*, commentary and explanation! However, the expression "(*Had*) split/halved the moon"= an Arabic *tongue* expression meaning the matter has become rather clear/cleared!

[3] The word "مستمر" = "continuer" or also "*goer*," i.e. that which *came and went by*!

[4] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

[5] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

[6] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[7] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[8] Ibid!

[9] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[10] The word "نُكر," i.e. that which involves the *superlatives*, i.e. *hardest and most* torture or *the like*! See التاج!

[11] The word "خشّعاً," = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خشّعاً," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well! So "خشّعاً" are those who *submittingly subdued their body, sight and sound*! Also some time "الخاشعون" = *they who bow in the Prayer*! See البصائر and اللّسان! Since this Ayah speaks about their sights being "خشّعاً" that means *their sights are submittingly subdued*!

9. Denied-she[y][12] before them *Noohen's* (*Noah's*) people; so they[z] denied Our *abda*[13] (*a slave*) and said they[z]: a maniac[14] and *izdojera* (*had been deterred*)[15].	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾
10. So [*he*] invoked his Lord: surely I am *maghloobon* (*he who had been prevailed upon*); so let [*You*[s]] succor/avenge-for [*me*][16].	فَدَعَا رَبَّهُۥٓ أَنِّي مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾
11. So We opened the Heavens'[w] doors by water downpour.	فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾
12. And *fajjarna* (*We caused to gush*) the Earth[w] (*by*) wells[w]; so met the water on a matter *qad* (*already and affirmatively*) (*had been*) fated[17].	وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
13. And We bore him on possessor[w] (*of*) planks and *dosor*[18] (*palm-tree fibers/nails*).	وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾
14. It[w] runs[w] by Our Eyes, requital for whomever [*he*] [was] *kofera*[19] (*unbelieved/rejected*).	تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾
15. And *laqad* (*verily, already and affirmatively*) We left it[w] an *Aya'tan*[w] (*sign/proof*); is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾
16. Then how [was] My torment, and [*My*] *notho're*[20] (*iterative warners/warnings*).	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾
17. And *laqad* (*verily, already and affirmatively*) We facilitated The Qur'an for the *thekre* (*remembering by heart*);[21] so is (*there*) of *muddaker* (*reminiscer*).	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾
18. Denied-she[y22] *Aadon*; so how [was]: My torment and [*My*] *notho're*[23] (*iterative warners/warnings*).	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٨﴾
19. Verily We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind[w] in a misfortuned-day, continuer.	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾
20. [*It*[w]] wrests[w] the mankind *ka'annahum* (*as if they were*) *ajazo*[24] (*date-palms-stumps*) *munga'eren* (*that got uprooted*).	تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

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12 The word "كذّبَت"= denied-she[y] has a "*hidden*" pronoun in reference to the *tribe* of Quraysh! See إعراب القرآن، المحمود صافي! Clearly "tribe" = "قبيلة" is a *feminine* gender, so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت!"

13 The word "*abde*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

14 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

15 The word "ازدجر" means he had been *deterred* from *inviting others to Allah's cause* by his people's *abusing and dissuading him* from his cause!

16 That is You succor me, or for me over my people!

17 That is decreed and well measured in advance by divine plan!

18 The word "*dosor*" has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) thefront of the ship, which pushes the water! See تفسير القرطبي!

19 Qur'an commentators maintain that the expression "لمن كان كُفِر"= "whoever was unbelieved/rejected," refers to *messenger Noah*!" It *could* also refer to *Allah*, as *His* messenger *Noah* was *unbelieved/rejected*! See القرطبي!

20 The word "نُذُر" is *infinitive* noun, as in عن القرطبي و الفرّا and others, referring to Allah, i.e. the warning is His, and since it's in the *infinitive*, therefore it is qualified by the word "*superlative*!' Also, speaker's pronoun "ي" in "نُذُر," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

21 Says القرطبي in his تفسير for the word "للذكر" means for *remembering by heart*, Allah will assist!

22 The word "كذّبَت"= denied-she[y] is in reference to the tribe of "*Aad*!" Clearly "tribe" is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت"= *denied-she*[y]!

23 See footnote **20** above regarding "نُذُر"!

24 The "*stump*" is the *base* of the tree *in the ground* from which the roots shoot! See *Webster's Unabridged Dictionary*!

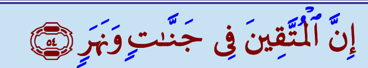
21. Then how [was]: My torment and [*My*] *notho're*[25] (*iterative warners/warnings*).	فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ٢١
22. And *laqad* (*verily and affirmatively*) We facilitated The Qur'an for the *thekre*[26] (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ٢٢
23. Denied-she [y] *Thamoodo* by the *notho're*[27] (*iterative warners/warnings*).	كَذَّبَتۡ ثَمُودُ بِٱلنُّذُرِ ٢٣
24. So they [z] said: is a human of us, one *nattabe'aho* ([*we*] *closely-follow him*); verily we then surely (*are*) in a misguidance/waste and a *Su'aren*[28] (*madness/intense heat as it were that of Hell*).	فَقَالُوٓاْ أَبَشَرٗا مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ ٢٤
25. Has (*had been*) cast the *thekro* (*Qur'an/message*) on him from among us; rather he (*is*) *kaththabon* (*iterative liar*) insolent.	أَءُلۡقِيَ ٱلذِّكۡرُ عَلَيۡهِ مِنۢ بَيۡنِنَا بَلۡ هُوَ كَذَّابٌ أَشِرٞ ٢٥
26. Shall know they [z] tomorrow who [a] (*is*) the *kaththabo* (*iterative liar*) the insolent.	سَيَعۡلَمُونَ غَدٗا مَّنِ ٱلۡكَذَّابُ ٱلۡأَشِرُ ٢٦
27. Verily We (*are*) senders (*of*) the she-camel, an essay [w] for them; so *ertaqeb*[29]: (*let-*[*you* [s]] *observe/watch*) them and *esstta'ber*[30] (*let-acquire patience* [*you*[s]]).	إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ ٢٧
28. And *nabbe'hum* (*let inform them* [*you*[s]] *by piece-of-significant-and-availing-news*) that the water (*is*) an apportionment [w] among them; every *sherbon*[31] (*drink-portion*) *muhtadharon* (*made present predeterminedly vis-à-vis time and place*).	وَنَبِّئۡهُمۡ أَنَّ ٱلۡمَآءَ قِسۡمَةُۢ بَيۡنَهُمۡۖ كُلُّ شِرۡبٖ مُّحۡتَضَرٞ ٢٨
29. Then *nadaw*[32] (*they*[z] *pridefully and instigatingly summoned*) their companion; so [*he*] partook[33] [*her*] then [*he*] hamstrung [*her*].	فَنَادَوۡاْ صَاحِبَهُمۡ فَتَعَاطَىٰ فَعَقَرَ ٢٩
30. Then how [was]: My torment and [*My*] warning[34].	فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ٣٠
31. Verily We sent on them a she-shriek she-one, so they[z] were like *hasheme* (*dry leaves*) (*of*) the trellis-(*doer*).	إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ صَيۡحَةٗ وَٰحِدَةٗ فَكَانُواْ كَهَشِيمِ ٱلۡمُحۡتَظِرِ ٣١
32. And *laqad* (*verily and affirmatively*) We facilitated The Qur'an for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ٣٢
33. Denied-she [y] *Lootent's* (*Lott's*) people by the *notho're* (*iterative warners/warnings*).	كَذَّبَتۡ قَوۡمُ لُوطِۭ بِٱلنُّذُرِ ٣٣
34. Verily We sent on them *ha'sseban* (*stone-storm*); except *Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*).	إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ حَاصِبًا إِلَّآ ءَالَ لُوطٖۖ نَّجَّيۡنَٰهُم بِسَحَرٖ ٣٤
35. A boon [w][35] from *endana* (*by: munificence/Rule of Us*); like *tha'leka* (*afar-that-it/*) [x] We requite whom [p] [*he*] thanked.	نِّعۡمَةٗ مِّنۡ عِندِنَاۚ كَذَٰلِكَ نَجۡزِي مَن شَكَرَ ٣٥

[25] See footnote **20** above regarding "نذر"!
[26] See footnote 21 above regarding *remembering*!
[27] The word "النُّذُر" could be plural for "نَذِير," see التاج, or warning, see القرطبي!
[28] The word "سُعِر" has *double* meanings: "*madness*" or "*intense heat*!" That is *madness* or *hell*!
[29] That is you *wait* for their termination!
[30] The word "إصطبر!" means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it!
[31] The word "شِرب" with a كسرة on the ش, means a *drink-portion*! See تفسير القرطبي!
[32] That is they summoned him by *instigating* him, see تفسي القرطبي, and that نادى means تفاخر, see اللسان!
[33] The word "تعاطى" = "تناول" from "عطوت" that is "إتناولت!"!
[34] See footnote 5545 above regarding "نذر"!

36. And *laqad* (*verily and affirmatively*) [*he*] warned them[36] (*about*) Our [she-seizing]; then they[z] dubitated by the *notho're*[37] (*iterative warners/warnings*).	وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ٣٦
37. And *laqad* (*verily, already and affirmatively*) they[z] seduced him *a'n* (*regarding*) his guests; so We effaced their eyes; so let-taste you[z] My torment and [*My*] *notho're*[38] (*iterative warners/warnings*).	وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ٣٧
38. And *laqad* (*verily, already and affirmatively*) *sabbahahum* (*occurred to them by morning/early dawn*) a torment *mustagarron*[39] (*permanent-abode/ultimate realization*).	وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ٣٨
39. So let-taste you[z] My torment and [*My*] *notho're*[40] (*iterative warners/warnings*).	فَذُوقُوا۟ عَذَابِى وَنُذُرِ ٣٩
40. And *laqad* (*verily and affirmatively*) We facilitated the Qur'an for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٤٠
41. And *laqad* (*verily, already and affirmatively*) came (*to*) Pharaoh's *aa'la* (*family/house/kin/chiefs/followers*) the *notho're* (*iterative warners/warnings*).	وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ٤١
42. They[z] denied by Our *Aya'te*[w] (*miracles*) all (*of*) it[w]; so We took them, a taking (*by*) Mighty *Mug'tadder* (*Overcomeer/-Prevailer*).	كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ٤٢
43. Are your[n] unbelievers *khayron* (*choicer/superior/worthier*) than *o'la'ekum* (*those*) or for you[b] a disencumberment[w] in the *Zubo're* (*writs*).	أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ٤٣
44. Or they[z] say: we (*are*) together succorers (*of each other*).	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ٤٤
45. *Sayouh'zamo* (*shall be affirmably defeated*) the gathering and they[z] turn-away/divert the rears.	سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ٤٥
46. Rather The Hour[w] (*is*) their appointment and The Hour[w] (*is*) graver and bitterer.	بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ٤٦
47. Verily the criminals (*are*) in a misguidance/waste and *so'eren*[41] (*madness/intense heat, as if it were of Hell*).	إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ٤٧
48. Day (*to be*) they[z] dragged in The Fire[w] on their faces: let-taste you[z] touch (*of*) *Sagar*[42] (*specific Hell which flings its associates/companions*).	يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ٤٨
49. Verily We: every-thing We created it[x] by a *qadar*[43] *fate/measure*).	إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ٤٩
50 And not Our command except a she-one as a glance by the sight.	وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ٥٠
51. And *laqad* (*verily, already and affirmatively*) We perished your[n] resemblers; so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ٥١
52. And every-thing they[z] did (*is*) in the *Zobo're* (*writs*).	وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ٥٢
53. And every a small and a big (*is*) *mustattaron* (*that which had been inscribed*).	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ٥٣

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35 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
36 That is their messenger *Loott* (*Lott*)!
37 See footnote 5545 above regarding "نذر"!
38 Ibid!
39 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!
40 See footnote 5675 above regarding "نذر"!
41 The word "سعر" has double meanings: "*madness*" or *intense heat, as that of Hell*! That is *madness* or *hell*!
42 "*Sagar*"="سقر" is a *proper* name of *specific descending level* ="دركة" of Hell which flings its associates/companions!
43 The word "قدر" = "*measure*," but since *such a measure* is *by Allah* I think the word "*fate*" is *fitter*!

54. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens[w] and rivers[44].	
55. In a truthful-seat[45] *enda* (*by munificence of/ by Rule of*) a King *Mug'tadder* (*Overcomeer/ Prevailer*).	فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ٥٥

[44] In some *recitations* the word "نَهَر" is "نُهُر" with **ضمة** on both the **ن** and **هـ**, meaning *constant days' light*! See **القرطبي**!
[45] The say: "**مقعد صدق**," is an Arabic *tongue* expression meaning: a seat of *gratification*, *gratifying the sitter*!